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ABSTRACT

This paper examines a term frequently used in marriage and family therapy and enrichment programs. It explores the nature and multi-dimensional aspects of intimacy; delineates its specific conceptual characteristics; describes some apparent research needs; and operationalizes the concept by offering a diagnostic measure to further test it. (Author)

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DIAGNOSING INTIMACY:

PERSONAL ASSESSMENT OF INTIMACY

IN RELATIONSHIPS*

(the P.A.I.R.)

by

Mark T. Schaefer

and

David H. Olson**

U S DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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*This paper was presented at the National Council on Family Relations Annual Conference in San Diego, California, October 1977.

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INTRODUCTION

Intimacy is a widely used term by family life educators. The explosion of the marriage and family enrichment movement, precipitated by the "human potential" or "growth" movement, has developed a continually growing awareness of intimacy in relationships. It seems that highly marketable enrichment programs teach the "how to's" of being intimate. Enrichment may, in fact, casually be equated with movement toward intimacy. "Marriage Enrichment" implies change, growth, enhancement and development of already present ingredients in a relationship; and the assumed direction of this change and growth is from the non-intimate to the intimate. Intimacy is assumed to characterize the ideal type of marriage and family relationship. It is a word used casually, but few have tried to conceptualize it, operationalize it, or assess its impact on relationships. Research literature mentions the term with some frequency, but has barely paused to clearly conceptualize it, nor validate the nature of its presence in human relationships.

Our culture, unlike others, places a high value on intimacy and, although not restricted to marriage, most get married to seek and maintain it. Our culture values intimacy. It is considered to be the reward and benefit of friendship. Many developmental theorists include intimacy as a vital ingredient in their heriarchy of needs (Maslow, 1943; Erickson, 1968; Sullivan, 1953). Research with primates infers that without some meager degree of intimacy, humans cannot adequately develop (Harlow, 1971). The overriding predominance of intimacy as a cultural value, whether mythical or actual in occurrence, suggests the need for a clear, well-defined operational concept.

The focus of this paper is to explore the nature of a concept commonly referred to by family life educators. Specifically, this paper will explore the nature and multi-dimensional aspects of intimacy; delineate fundamental assumptions about it; demonstrate what is known about intimacy and what research needs are apparent; demonstrate an operationalized and validated diagnostic measure of the concept, called the Personal Assessment of Intimacy in Relationships (PAIR), and finally, describe how the PAIR can be used in marital and family enrichment programs.

REVIEW OF LITERATURE

Historically, intimacy does not frequently appear in literature, but it is considered a significant dimension for some writers (Ferreira, 1964; Bowlby, 1958). Erickson (1963) includes it in his heirarchy of human development, referring to it as a critical developmental task in making the transition from adolescence to adulthood. Sullivan (1953) likewise associates "the need for intimacy" with the phases of life beginning in adolescence, describing it as the need "for collaboration with at least one other person." Angyal (1965) emphatically claims that the establishment and maintenance of a close relationship, whereby one "exists in the thought and affection of another" is the "crux of our existence from the cradle to the grave" (p. 19). He continues to outline the need to be "needed" in an intimate relationship as a fundamental precept to his theory. Although lay persons and clinicians alike find Erickson's and Sullivan's insights to ring "true," how intimacy relates to any theory or what role it actually plays in development has proven to be difficult to define or to empirically test (Gruen, 1964). Harlow and Zimmerman (1959) have taken another tack through their research on monkeys and human infants, demonstrating the need for affectionate responses with a more empirical approach.

Other writers include intimacy as a crucial variable in their work, but with few exceptions have not attempted to define it (Collins, 1974; Stone, 1973; Powers and Bultena, 1976; Strong, 1975). Often intimacy has been associated with dyadic patterns of conformity (Stone, 1973), the public nature of couple and parent-child relationships (Kanter, et al, 1975) or adolescent norms and peer expectations (Collins, 1974). Intimacy is often defined then in terms of levels of sexual involvement, degree of strangeness, or level of courtship; e.g. the greater the sexual involvement, the more intimacy; the less strange a dyad is, the more intimacy, etc.

In a social psychological vein, intimacy has been examined for its relationship to distance, eye contact, environment, and verbal behavior to name a few. Argyle and Dean (1965) assert that an equilibrium exists for any pair of individuals, and that the equilibrium point is a function of eye contact, physical proximity, discussion topic, amount of smiling, and an assortment of other related variables. They deduce that if one of these components of intimacy change, one or more of the others will shift in the reverse direction to maintain the equilibrium between the two individuals. Jourard and Friedman (1970) examined self-disclosure for its relationship to "distance." In one of their experiments they found that subjects increased disclosure time as distance decreased, and therefore concluded that the Argyle and Dean equilibrium is not maintained when there is increasing trust and positive feelings toward the person that comes close (Cozby, 1973).

Intimacy has begun to gain attention in the field of aging and life-span adaption. Lowenthal and Haven (1968), in their analysis of interaction and adaption in later stages of the lifespan, were "struck by the fact that the happiest and healthiest among them often seemed to be the people who were, or had been, involved in one or more close

relationships" (p. 20). In addition, they claim that their data clearly supports the fact that there are other viable forms of intimacy which are not necessarily substitutes for, or supplements to, a stable hetero-sexual relationship. However, they don't attempt any alternate definitions. While banking on some early work on friendship and aging (Rosow, 1967; Arth, 1962, Blav, 1961), they explored the depth of friendship with so-called confidants. Although the methods were crude, they found support for their assertion that the depth of intimacy is a key determinant in a person's ability to adapt over the life-span. Lowenthal and Weiss (1976) propose that most "average" men and women find energy and motivation to live autonomous, self-generating and satisfying lives only through the presence of one or more mutually supportive and intimate dyadic relationships.

One of the areas of research most closely related to, or confused with, intimacy is that of self-disclosure. Jourard's studies of self-disclosure (1959, 1971) revealed that "the act of revealing personal information to others" (Jourard & Jaffee, 1970), is characterized by mutual reciprocity (Jourard & Richman, 1963); that the perceived appropriateness of self-disclosure exerts a strong influence on recipients of it (Kresler, Kiesler and Pollah, 1967); that high disclosers are characterized as having higher self-esteem than low disclosers (Shapiro, 1968); and that the most consistent intimate disclosure occurs in marital relationships (Jourad & Lasokow, 1958).

Whereas some references to self-disclosure seem to equate it with intimacy (e.g. Derlega & Chalkin, 1975), Altman and Haythorn (1965) and Gilbert (1976) distinguised the two concepts, with the latter calling for a rethinking of the current constructs of self-disclosure and intimacy. He suggests, along with Cozby (1973), that the relationship between self-disclosure and relation-

ship-satisfaction may be curvilinear, and that there may exist a point at which increased self-disclosure actually reduces satisfaction with the relationship. In vague support of this hypothesis are Chaikin and Derlega (1964) who concluded from their study that the appropriateness rather than the amount of self-disclosure is a salient variable associated with perceived adjustment of the discloser. By intimacy Gilbert refers "to the depth of exchange, both verbally and/or non-verbally, between two persons, which implies a deep form of acceptance of the other as well as a commitment to the relationship". If relationship-satisfaction is highly associated with intimacy, then self-disclosure may also have a curvilinear relationship with intimacy, or as Gilbert suggests, "intimacy may be a very special instance of self-disclosure". Whatever the concomitant variables, Gilbert poses several interesting conceptual links to intimacy; namely that reciprocity of disclosures is an insufficient explanation of intimacy; that acceptance and commitment of the person making the disclosure, as well as self-esteem and ability to resolve conflict, may exert a significant influence on the level of intimacy.

The most extensive and refined conceptual definitions purport intimacy to be "...a mutual need satisfaction" (Clinebell & Clinebell, 1971) and a closeness to another human being on a variety of levels (Dahms, 1972). Clinebell and Clinebell identify several facets of intimacy including: sexual, emotional, aesthetic, creative, recreational, work, crisis, conflict, commitment, spiritual, and communication intimacy. While their definition lacks theoretical conceptual clarity, (and it doesn't seem that they intended to develop such), Dahms proposes a conceptual heirarchy of three dimensions of intimacy: intellectual intimacy, physical intimacy, and emotional intimacy. Furthermore, he characterizes the concept with four inherently important qualities: mutual accessibility, naturalness, non-possessiveness, and the need to view it as a process.

Most attempts to conceptualize intimacy have not distinguished it from self-disclosure. Gilbert emphasizes that high self-disclosure may not be appropriate at times. It may not involve commitment, and most importantly, it may not take the individual's self-esteem into account. Many therapists would attest to the harsh pre-divorce period as being characterized by very high self-disclosure, but unfortunately the content and style of the disclosures may only prove to attack the self-esteem of the participants and not accomplish a resolution of conflict. The authenticity of a "cold truth" may serve only to separate individuals, resulting in non-intimacy.

An intact relationship may, in fact, be far better off with some degree of idealization where some negative "facts" are ignored while positive images are maintained. Hall and Taylor (1976) conclude from their experiments that "marriage involves a validation and reaffirmation of a joint construct of reality, suggesting that a continued high evaluation of the other is critical, not only for survival of the marriage, but for the continuance of one's world view as well." The enhancement of the other's value through idealization and therefore not disclosing particular negatives, allows the spouse to continue to be a source of positive reinforcement for beliefs, attitudes, and values. Behaviorists would agree, as they have demonstrated, that the primary focus of a long term relationship should be on the positive, rather than the negative. The therapeutic effectiveness of Stuart's (1976) "caring days" attests to the need of avoiding any unncessary disclosures of negative responses during later stages of the therapeutic process while emphasizing positive actions, thereby providing for mutually reciprocated acceptance and support.

It should be emphasized, however, that conflict itself is not a

block to intimacy (Clinebell & Clinebell, 1971). Rather, conflict can very frequently facilitate intimacy depending on the way in which it is resolved (Strong, 1975; Clinebell & Clinebell, 1971; Bach & Wyden, 1975). As communication theory has demonstrated, unresolved conflict can be very facilitative of distancing the members of a dyad (Clinebell & Clinebell, 1971).

Another concept closely linked to intimacy, and also somewhat confused with it, is "cohesion." Olson, et al (1976) extensively reviews the assorted concepts within family therapy, sociology, small group and social psychology literature and concludes that cohesion is a central dimension with the extremes of "separateness-togetherness." Whereas, family cohesion is "the emotional bonding which members feel toward one another," it is a resultant condition of the dynamic processes within the group. Intimacy is actually part of the myriad of processes. A sharing of intimate experiences is a precondition for cohesion.

CONCEPTUAL DEFINITION OF INTIMACY

Olson (1975, 1977) provides a conceptual definition of intimacy that identifies seven types of intimacy that draws on the previous work of Dahms (1971) and Clinebell & Clinebell (1971). The seven types of intimacy are as follows: emotional, social, intellectual, sexual-affectional, recreational-avocational, aesthetic, and spiritual. Olson further distinguishes between intimate experiences and an intimate relationship. An intimate experience is a feeling of closeness or sharing with another in one or more of the seven areas. It is possible to have intimate experiences with a variety of persons without having or developing an intimate relationship. An intimate relationship is where an individual shares intimate experiences in several areas and there is the expectation that the experiences and relationship will per-

sist over time.

This paper utilizes six of the seven* types of intimacy described and defined by Olson (1975): (1) emotional intimacy - experiencing a closeness of feelings; (2) social intimacy - the experience of having common friends, similarities in social networks, etc.; (3) intellectual intimacy - the experience of sharing ideas; (4) sexual/affection intimacy - the experience of sharing general affection and/or sexual activity; (5) recreational and avocational intimacy - shared experiences of interests in hobbies, mutual participation in a sporting event, etc.; and (6) spiritual intimacy - the experience of sharing ultimate concerns, similar meaning, or a transcendent relationship to the universe.

CHARACTERISTICS OF INTIMACY

Given the popularity of the word "intimacy" it seems necessary to delineate specific characteristics of the concept, that it not be confused with self-disclosure, cohesion or titillating sexual activity. Though it may be an elusive concept to operationalize because of its richness and depth, it need not be vague or unclear in conceptual terms.

Intimacy, therefore, is characterized by the following qualities:

1. *Intimacy is a process.*

   It occurs over time. Because it is a process, it is never complete or fully accomplished. Because intimacy is a process, individuals or couples may create false expectations if they assume that they have "achieved" intimacy or that they need not work at maintaining it. Marriage Enrichment group leaders attest to the importance of follow-up after their programs that couples do not inadvertently assume that they will maintain their "high." As relationships "take work" to main-

*Aesthetic intimacy was not included because of factor analytic criteria, explained later in this paper.

tain and develop, so does the process of intimacy.

2. *Intimacy is characterized by depth and/or breadth.*

An emotional "high", for example, may be a deeply, intimate experience but an intimate relationship has intimacy in more than one area. While it may be possible to have intimate experiences with large numbers of people, intimate relationships are far fewer. An intimate experience involves a feeling of closeness in one of the areas of intimacy. An intimate relationship occurs as a result of continued intimate experiences in one or more of the areas over a period of time with the expectation that these will continue (Olson, 1976).

3. *Intimacy is an elusive phenomenon.*

Although an intimate experience may occur spontaneously and although an intimate relationship takes work, time and effort to maintain and sustain it, an intimate experience cannot necessarily be expected or planned for. It is serendipitous to a large extent.

4. *Individuals desire differing degrees of each kind of intimacy.*

There is no ideal amount of intimacy for any person. Though studies have inferred that some degree of intimacy is necessary for normal human development and adaption capability, we do not know the minimal or maximum required. However, many developmental theorists (Maslow, Erickson, Buber, Briskin) seem to indicate that highly developed individuals usually have several very significant friendships. So, although some individuals may not be capable of sustaining an intimate relationship and some may choose reclusive isolated lifestyles, one or more intimate dyadic relationships may be preferred by most individuals.

5. *Intimate experiences and intimate relationships are characterized by mutual accessibility.*

As Dahms indicates (1972), mutual accessibility allows each person

access and availability to the other, whether it is emotional access, sexual availability, or intellectual openness. To maintain an intimate relationship, both individuals need to be mutually accessible to the other in one or more of the areas of intimacy.

6. *Intimacy involves some degree of sharing and consensus of personal values and psycho-social needs.*

   As Hurstein (1971) indicates in his theory of relationship development, our closest relationships are chosen from the field of eligibles because of homogeneous values and role-fit. Complete homogeneity is not necessary, however, for greater homogeny in a given area of intimacy will facilitate intimate experiences. Perceived commonality (Olson, 1977) allows for more easily transmitted emphathic responses and identification.

7. *Intimacy is conceptualized as a linear dimension with conflict being related to intimacy in a curvilinear manner.*

   Whereas extremely high or extremely low levels of conflict tend to be associated with low levels of intimacy (Bach & Wyden, 1975), a moderate degree of conflict should be expected in any intimate relationship.

OPERATIONALYZING INTIMACY

Any operational measures of intimacy have been either too global, such as marital satisfaction measures, or have measured closely related but dissimilar concepts, such as group cohesion or self-disclosure. Self-disclosure scales (Jourard, 1971; Taylor & Altman, 1966) tend to measure respondents' willingness to disclose intimate content areas, which does not indicate the kind, character, or frequency of intimacy experienced in the relationship. Intimacy is a process and an experience which is the outcome of the disclosure of intimate topics and sharing of intimate experiences.

An inauthentic, inappropriate, or insensitive disclosure of an intimate topic may produce conflict and anger, more than a feeling of closeness.

In order to assess the degree of intimacy that an individual perceives he/she has with another, the Personal Assessment of Intimacy in Relationships (the PAIR) by David H. Olson and Mark T. Schaefer was developed. This self-report inventory can be used at all levels of dyadic heterosexual relationships, from friendship to steady dating to marriage. It has the capacity to measure the expected versus realized degree of intimacy in the relationship, i.e., what the individuals "would like from the relationship" versus what they are "actually receiving". The scored instrument can determine the expected versus realized degree in six areas of intimacy: emotional intimacy, sexual/affectional intimacy, recreational/avocational intimacy, social intimacy, and spiritual intimacy. Comparison of partner's scores can reveal the couple's perceptual agreements and disagreements.

DEVELOPMENT OF THE PAIR

There were originally seven a priori conceptual dimensions of intimacy, including the six mentioned above and "aesthetic intimacy". We solicited statements from family professionals concerning the nature of intimacy in general, as well as statements about these seven dimensions in particular. Rather than presuming the nature of intimacy entirely from a professionally conceptual perspective, the first author facilitated and taped three to four discussions of intimacy with several different groups of laypersons who had completed marital enrichment programs. These tapes were content analyzed for possible sub-dimensions of intimacy, resulting in the seven sub-dimensions mentioned. In addition, statements about intimacy were solicited from graduate students in Family Social Science, and from

marriage and family therapists. These statements, plus the content analyzed tapes, were transformed into 350 potential items for the PAIR. These 350 items were then classified by marriage and family professionals into the seven types of intimacy. Of those 350 items, 113 were selected that were conceptually related, clear and appropriate to the antigones.

A sample of males and females were then selected to complete the PAIR. The sample had an age range from 18 to 61 years (median age = 29), 70 per cent females, 30 per cent males. Over 50 per cent were married. They were selected from community marriage enrichment groups (12 per cent), one undergraduate day-class (28 per cent), and several post-graduate extension classes (with spouses) at a large metropolitan university.

Several psychometric test construction criteria were used to select the final ten items for each scale. First, those items with the frequency split closest to 50%-50% were chosen. This avoids selecting items that do not adequately discriminate between respondents because of a more-than-obvious choice. Secondly, items had to correlate higher with their own a priori scale than with others.

Thirdly, the items had to have a sufficiently high factor-loading to meet the criteria prescribed. Responses were factor analyzed using varimax rotation and principle factor rotation. With a factor loading criterion level of .20, both approaches clearly delineated six major factors with nearly half the items having a factor loading of .50+. Fourthly, each of the subscales needed to have an equal number of items that are positively and negatively scored to control for an acquiescent response set. Of the seven a priori dimensions (emotional, sexual, recreational, intellectual, social, aesthetic and spiritual), only one dimension failed to meet the criterion (aesthetic intimacy). Although aesthetic intimacy seems to be a valid conceptual sub-dimension, we could not validly assess its presence with the subjec-

tive self-report that we developed. Of the 113 items in the original factor pool, 60 were selected for the inventory with ten items representing each sub-dimension. (See the Appendices.)

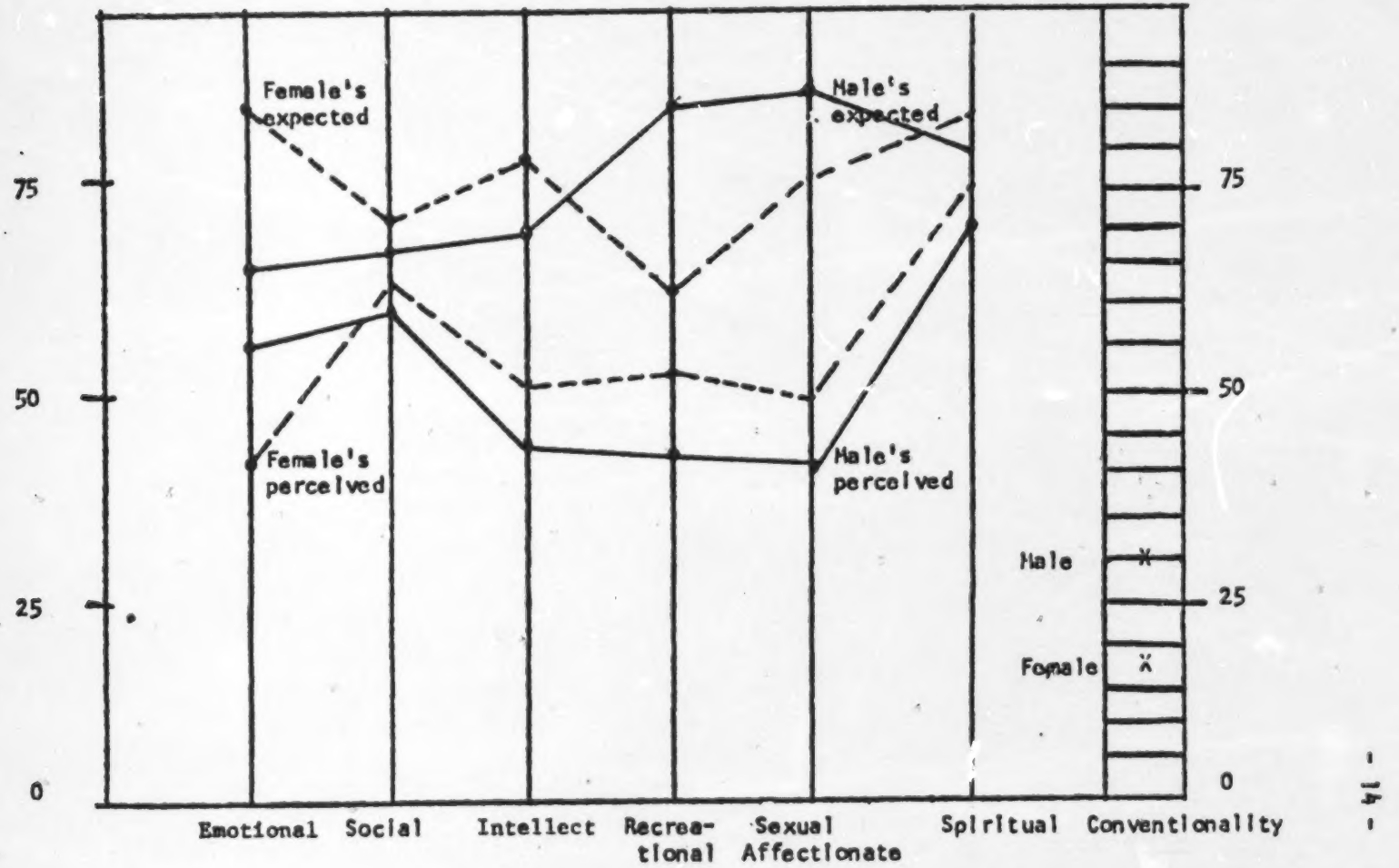
THE PAIR AS A DIAGNOSTIC TOOL

The PAIR was primarily developed to meet the growing demand for diagnostic assessment of relationships. The PAIR offers an assessment of the individual (intrapersonal system) and the relationship (interpersonal system).

Marital counselors and family life educators alike can use this profile: (1) to clarify the various kinds of intimacy in their clients'/ sutdents' relationships, and (2) to give feedback about the levels of intimacy that they currently perceive and expect in that relationship and to clearly articulate the nature of intimacy in terms of its dimensions as well as in terms of individual needs and expectations.

FIGURE 1: The PAIR (Personal Assessment of Intimacy in Relationships)

Graphic representation of Male and Female's intimacy Scores for each scale (adjusted for conventionality).



The PAIR contains 75 items: 10 items for each of the six dimensions and 15 items for a conventionality scale (adapted from Edwards). Each partner independently responds to the questionnaire in two consecutive steps. In the first step, the partner responds to the item "as it is now" (perceived) and in the second step the individual responds "how he/she would like it to be" (expected). For example, when indicating agreement-disagreement (on a 5-point Likert Scale) to the item "I often feel distant from my partner", the individual responds as they perceive the relationship to be at present (in step one) and then as they would like it to be (in step two). All of step one is completed before proceeding to step two in order to increase independent responses. The scored PAIR is translated from raw scores to an adjusted score by weighting the responses according to the adapted Edwards conventionality scale. The more the respondents answer in a socially desirable fashion, the less high their scores are for both perceived and expected intimacy.

As Figure 1 indicates, a scored profile is a graphic representation of the degree of perceived and expected intimacy in each area. For brief illustrative purposes, we have graphed scores similar to those received by couples in a pilot experiment. The male in this case has a fair degree of continuity between his perceived and expected amounts of emotional, social and spiritual intimacy. He seems to expect little more than what he perceives as having; or in other words, he is getting what he wants. This does not seem to be the case in terms of intellectual, recreational or sexual intimacy. He indicated that he expects a considerably greater amount of intimacy in those areas than he perceives as having in the relationship

at present. The female also indicates wide discrepancy in the areas of intellectual and sexual intimacy, but is largely discrepant as well in emotional and spiritual intimacy. She exhibits continuity between perceived and expected intimacy in social and recreational dimensions.

Besides the comparison of perceived and expected degrees of intimacy for each individual, a rich source of information is the comparison of one partner's scores to the other. The couple in Figure 1 seems to be fairly consistent and perhaps comfortable in their perception and expectations of what they experience socially and to some extent spiritually. However, their different perceptions and expectations for their intellectual and recreational experiences suggest that their needs are not entirely fulfilled in those areas. Each partner varies proportionately in their assessment of their sexual relationship in that both would like greater intimacy than they have at present.

The use of the PAIR in Enrichment Groups

Some enrichment groups are perhaps most successful because they provide couples with the opportunity to focus on their relationship both by simple reflection and by putting them in a problem solving framework. The PAIR allows for a clear articulation of a dimension of relationships that most enrichment programs seek to enhance: intimacy. An explanation of the results by the group leader allows for two significant things. First, it brings the nebulous, or perhaps magical concept, of intimacy out of the clouds of romance, as it is by contemporary definition, and into the realm of realistic perception andneeds assessment. It provides for a specific delineation of the variety of types of intimacy. Rather than equating intimacy with only sexual sharing, as it often seems to be, intimacy can be

viewed as the experience of sharing in several facets of the relationships. Secondly, use of the PAIR allows for direct feedback to the participants about their specific relationship. If administered early during the enrichment experience, the couples can use the feedback to focus on specific areas of the relationship, thereby, making most efficient use of their time. The information may provide objective feedback and insight into their own unrealized perceptions and expectations.

A prominent national enrichment program has adoped the PAIR as part of an overall battery of instruments used to evaluate their program.

*The Clinical use of PAIR**

In addition to the use of the PAIR for articulation of the concept of intimacy, the PAIR can be used as a diagnostic tool in the initial stages of therapy. First, the therapist can have a perspective on the relationship by this self-report method that richly adds to the clinical-observer (Olson, 1976) perspective. Secondly, the therapist can explain the couple's scores to provide them with their partner's and their own expectations and assessment of the relationship at present. This direct feedback acts both as a mechanism of insight and as a means of validating the insight by its objective nature.

NEEDED RESEARCH ON THE CONCEPT OF INTIMACY

Perhaps the best way to conclude this discussion of the conceptual and operational definitions of intimacy is to indicate the questions that arise as the concept become clearer. Some of the immediate questions and hypotheses that arise are:

*For further information see the "Clinician's Guide to the use of the PAIR," by D. H. Olson and M. T. Schaefer.

1. *How do the types of intimacy vary according to age and sex?* Do people change their desired or expected degrees of intimacy across the life cycle? What types of intimacy are of highest priority for men? for women?
2. *How do individuals resolve the assymetry of perception and the discrepancies between expected and realized degrees of intimacy within their relationship. How are discrepancies resolved with the dyad?* If, for example, an individual desires a higher degree of intellectual intimacy than he/she is realizing in the relationship, does another type of intimacy sufficiently substitute for it?
3. *Which kind of intimacy is most common in which kind of relationships?* How does intimacy relate to current typologies of relationships, e.g. Cuber and Haroff's typology of marital relationship (Conflict-habituated, devitalized, etc.).
4. *How does intimacy vary in type and degree according to other system properties such as cohesion, adaptability, communication, power, etc.?*
5. *How does intimacy relate specifically to self-disclosure?* Is Cozby's hypothesis correct in assuming self-disclosure is curvilinearly related to relationship-satisfaction, or more specifially, intimacy? Is Gilbert's hypothesis correct in assuming intimacy is a special sort of self-disclosure?
6. *What are specific ingredients that facilitate and maintain intimacy?* Self-disclosure? Empathy? Risk? Commitment? Adaptability?
7. *What is the relationship between intimacy and commitment?* If intimacy is viewed only in terms of experience, there may not perhaps be a significant long-term relationship, for intimate experience can occur with a brief intense encounter. However there may be quite another relationship between intimacy - as an intense relationship -

and commitment. Perhaps commitment grows as a result of continued and expected intimate experience.

8. *What is the maximum number of intimate relationships that a normal individual can maintain at a given time? Are they of different types?*

These are simply a few of the many potential correlates and questions concerning the nature and dynamics of two individuals experiencing closeness. Some of these inquiries may be investigated in an empirical approach, perhaps even using the instrument that we have proposed. A major concern, however, is that empirical quantification not be a prerature step in investigating a phenomena that we know very little about in a systematic fashion. Perhaps because interpersonal intimacy is such a powerful and significant occurrence, or because it seems so elusive even in serious dialogue, we fear missing the essential features - the "essence" of intimacy. While we may boast about the strengths of such quantitative measures, we should likewise admit their limitations, and therefore recruit a circumspect phenomenological approach as well as our quantitative perspective. With that in mind, we can allow for the non-static nature of the phenomena and then anticipate our quantitative analysis varying. Most obvious is that we need to realize that intimacy can be an extremely rich concept, and though elusive in many ways, it needs to be sufficiently understood for our therapeutic/diagnostic, and educational needs.

-- P A I R --

PERSONAL ASSESSMENT OF INTIMACY IN RELATIONSHIPS

BY

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INSTRUCTIONS: This inventory is used to measure different kinds of "intimacy" in relationships. You are to indicate your response to each statement by using the following five point scale.

1	2	3	4	5
Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree

There are two steps to the inventory. In the first step you are to respond in the way you feel about the item at present (use side one of the answer sheet for this step - "How it is now").

In the second step you are to respond according to the way you would like it to be, that is, if you could have your relationship be any way that you want (use side two for this step - "How you would like it to be").

Respond to all the items in step one before proceeding to step two.

EXAMPLE ITEM: We spend our free time together.

	Item #	How it is now
SIDE ONE.	Example	2

	Item #	How you would like it to be
SIDE TWO.	Example	4

Please remember to complete all of side one before going on to side two.
If you have any questions feel free to ask. Thank you.

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Page 1

1 Strongly Disagree	2 Somewhat Disagree	3 Undecided	4 Somewhat Agree	5 Strongly Agree

1. I can state my feelings without him/her getting defensive.
2. My partner does not listen to me when I need someone to talk to.
3. My partner disapproves of my friends.
4. I don't think any couple could live together with greater harmony than my partner and I.
5. I sometimes feel lonely when we're together.
6. We do not enjoy spending time with other couples.
7. I can communicate my negative feelings without blaming.
8. We do not enjoy the same recreational activities.
9. My partner helps me clarify my thoughts.
10. I really enjoy working on a project with my partner.
11. We seldom discuss what the meaning of our religious faith is.
12. Our social activities involve us as a couple.
13. My partner has all of the qualities I've always wanted in a mate.
14. We both belong to things together.
15. My partner does not seem to care how I feel.
16. We usually "keep to ourselves."
17. When it comes to having a serious discussion it seems that we have little in co
18. My partner and I are united by our faith.
19. I feel "put-down" in a serious conversation with my partner.
20. I have some needs that are not being met by my relationship.
21. I think my partner spends too much time with his/her friends.

1 Strongly Disagree	2 Somewhat Disagree	3 Undecided	4 Somewhat Agree	5 Strongly Agree

22. There are times when I do not feel a great deal of love and affection for my part
23. We like playing together.
24. Spiritual aspects are alien to our relationship.
25. My partner really likes my ideas.
26. I feel our sexual activity is just a routine.
27. I have never regretted my relationship with my partner, not even for a moment.
28. We have few friends in common.
29. I tell my partner what I like and dislike sexually.
30. My relationship is not a perfect success.
31. My partner is one of the best critics of my ideas.
32. We sometimes just talk for hours.
33. I think that our perceptions of God are basically the same.
34. Having time together with friends is an important part of our shared activities.
35. My relationship could be happier than it is.
36. My partner can really understand my hurts and joys.
37. I like to share my excitement of nature with my partner.
38. My partner seems disinterested in sex.
39. I am able to tell my partner when I want sexual intercourse.
40. If my partner has any faults, I am not aware of them.
41. I "hold back" my sexual interest because my partner makes me feel uncomfortable.
42. Every new thing I have learned about my partner has pleased me.
43. My partner's input in a discussion of ours is usually insightful.
44. I'm aware of God's presence in our relationship.

1 Strongly Disagree	2 Somewhat Disagree	3 Undecided	4 Somewhat Agree	5 Strongly Agree

45. If every person in the world of the opposite sex had been available and willing to marry me, I could not have made a better choice.

46. One of our conflicts is that my partner spends so much time doing things without me.

47. We enjoy the out-of-doors together.

48. I feel it is useless to discuss some things with my partner because he/she wouldn't understand.

49. My partner completely understands and sympathizes with my every mood.

50. I often feel distant from my partner.

51. I feel close to my partner when we're in worship.

52. We seldom worship together.

53. My partner and I understand each other completely.

54. My partner is not interested in my ideas and goals regarding my occupation.

55. In our sexual relationship, I feel we have nothing to say to one another.

56. Many of my partner's closest friends are also my closest friends.

57. My partner frequently tries to change my ideas.

58. I don't think anyone could possibly be happier than my partner and I when we are with one another.

59. I share in few of my partner's interests.

60. I enjoy lying with my partner without talking.

61. I think it is desirable for us to have different friends.

62. I like worshipping with my partner.

63. I am dissatisfied with our sex life.

64. Belonging to the same faith is not a particularly important part of our relationship.

1 Strongly Disagree	2 Somewhat Disagree	3 Undecided	4 Somewhat Agree	5 Strongly Agree

65. We seldom find time to do fun things together.

66. We have an endless number of things to talk about.

67. There are times when my partner does things that make me unhappy.

68. My partner likes my body the way it is.

69. I prefer doing recreational activities without my partner.

70. I feel we share some of the same interests, e.g. music, nature and art.

71. We are as well adjusted as any two persons in this world can be.

72. I feel neglected at times by my partner.

73. Sexual expression is an essential part of our relationship.

74. I do not feel fully trusted in this relationship.

75. We do not share the same religious beliefs.

APPENDIX 2 - Items within each scale.

I. EMOTIONAL INTIMACY

1. I can state my feelings without him/her getting defensive.
2. My partner does not listen to me when I need someone to talk to.
5. I sometimes feel lonely when we're together.
7. I can communicate my negative feelings without blaming.
15. My partner seems to care how I feel.
32. We sometimes just talk for hours.
36. My partner can really understand my hurts and joys.
50. I often feel distant from my partner.
72. I feel neglected at times by my partner.
74. I do not feel fully trusted in this relationship.

II. SOCIAL INTIMACY

3. My partner disapproves of my friends.
6. We do not enjoy spending time with other couples.
12. Our social activities involve us as a couple.
14. We both belong to things together.
16. We usually "keep to ourselves."
21. I think my partner spends too much time with his/her friends.
28. We have few friends in common.
34. Having time together with friends is an important part of our shared activities.
56. Many of my partner's closest friends are also my closest friends.
61. I think it is desirable for us to have different friends.

III. INTELLECTUAL INTIMACY

9. My partner helps me clarify my thoughts.

17. When it comes to having a serious discussion it seems we have little in common.

19. I feel "put-down" in a serious conversation with my partner.

25. My partner really likes my ideas.

31. My partner is one of the best critics of my ideas.

43. My partner's input in a discussion of ours is usually insightful.

48. I feel it is useless to discuss some things with my parnter because he/she won't understand.

54. My partner is not interested in my ideas and goals regarding my occupatio

57. My partner frequently tries to change my ideas.

66. We have an endless number of things to talk about.

IV. SEXUAL INTIMACY

26. I feel our sexual activity is just a routine.

29. I tell my partner what I like and dislike sexually.

38. My partner seems disinterested in sex.

39. I am able to tell my partner when I want sexual intercourse.

41. I "hold back" my sexual interest because my partner makes me feel uncomfortable.

55. In our sexual relationship, I feel we have nothing to say to one another

60. I enjoy lying with my partner without talking.

63. I am dissatisfied with our sex life.

68. My partner likes my body the way it is.

73. Sexual expression is an essential part of our relationship.

V. RECREATIONAL INTIMACY

8. We do not enjoy the same recreational activities.

10. I really enjoy working on a project with my partner.

23. We like playing together.

37. I like to share my excitement of nature with my partner.

46. One of our conflicts is that my partner spends so much time doing things without me.

47. We enjoy the out-of-doors together.

59. I share in few of my partner's interests.

65. We seldom find time to do fun things together.

69. I prefer doing recreational activities without my partner.

70. I feel we share some of the same interests, e.g., music, nature and art.

VI. SPIRITUAL INTIMACY

11. We seldom discuss what the meaning of our religious faith is.

18. My partner and I are united by our faith.

24. Spiritual aspects are alien to our relationship.

33. I think that our perceptions of God are basically the same.

44. I'm aware of God's presence in our relationship.

51. I feel close to my partner when we're in worship.

52. We seldom worship together.

62. I like worshipping with my partner.

64. Belonging to the same faith is not a particularly important part of our relationship.

75. We do not share the same religious beliefs.

VII. CONVENTIONALITY

4. I don't think any couple could live together with greater harmony than my partner and I.

13. My partner has all of the qualities I've always wanted in a mate.

20. I have some needs that are not being met by my relationship.

22. There are times when I do not feel a great deal of love and affection for my partner.

27. I have never regretted my relationship with my partner, not even for a moment.

30. My relationship is not a perfect success.

35. My relationship could be happier than it is.

40. If my partner has any faults, I am not aware of them.

42. Every new thing I have learned about my partner has pleased me.

45. If every person in the world of the opposite sex had been available and willing to marry me, I could not have made a better choice.

49. My partner completely understands and sympathizes with my every mood.

53. My partner and I understand each other completely.

58. I don't think anyone could possible be happier than my partner and I when we are with one another.

67. There are times when my partner does things that make me unhappy.

71. We are as well adjusted as any two persons in this world can be.

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